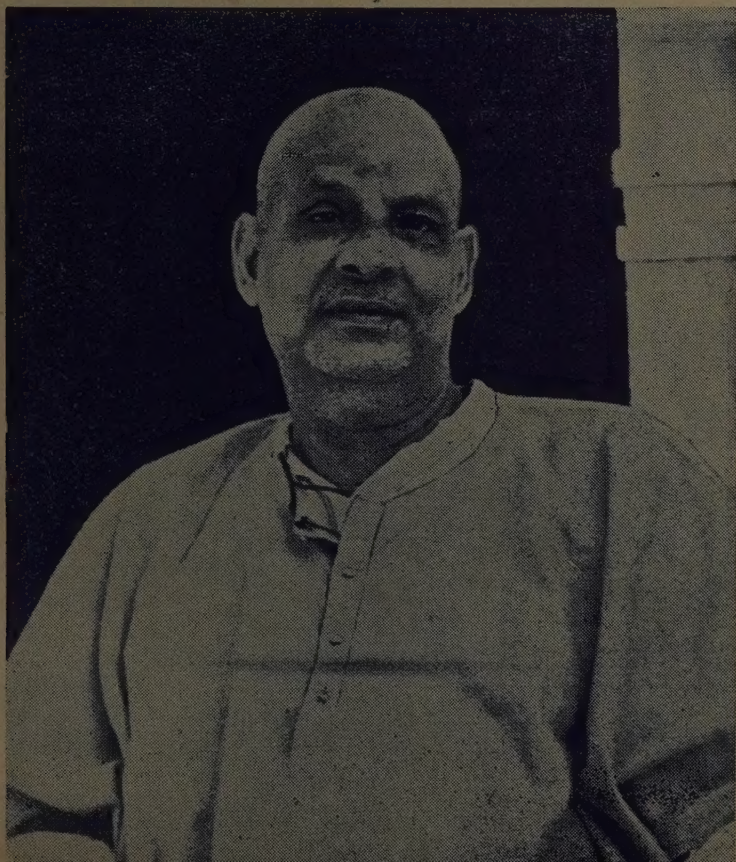


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3rd

1st May 1959
" "

Sri Gali'tzine

Montreal.

Have intense, unswerving
faith. Feel the Divine Presence
everywhere. Do total Surrender
to God. Recite Lord's Names
always. Sing His praises.

Reduce your wants to the
utmost minimum. Adapt
yourself to circumstances. Work
with detachment. Control
your emotions.

Intolerance is the greatest
enemy of an aspirant. Be
tolerant.
May have blessing Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar)

—21 May to 20 June—

MAY

21 Narasimha Jayanti

22 Purnima ;
Buddha Jayanti

JUNE

1 Sanyasa Diksha
Anniversary of
Swami Sivananda

2 Ekadasi

3 Pradosha Puja

5/6 Amavasya

15 Ganga Dassara

17 Ekadasi

18 Pradosha Puja

20 Purnima

Special Ganga and Lakshmi
Pujas on all Fridays



DIVINE LIFE

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NUMBER FIVE

Philosophy of 'Yoga-Vasishtha'

(Dr. B.L. Atreya, M.A., D.Litt.)

[An outline of the salient points of Sage Vasishtha's philosophy, as represented through his "Yoga-Vasishtha," is given in the following pages by the former head of the Department of Philosophy at Varanasi Hindu University]

Objects of our enjoyment appear to be pleasant only when we have a hankering after or desire for them. There is real pleasure, joy or happiness which is felt in the absence of desire; and it is the abiding happiness belonging to the very nature of our Self, for which we have to go nowhere outside. It is on account of the ignorance of the Self, and, consequently, of the false knowledge of the world that we suffer from all sorts of pain. But there is a way out of this wrong vision, and it consists in the right investigation into the nature of the Self and the world.

SELF-EFFORT AND DESTINY

Before one starts to acquire anything, he must be convinced of the fact that the sole determining factor in any achievement is one's own exertion. Those, who vainly depend upon fate for getting the desired objects and neglect self-effort, are their own enemies. They depend upon a thing which neither exists, nor does anything. For fate is a non-entity. Our fate is nothing but the inevitable consequences of our own already accomplished efforts. So, the so-called fate can be easily overcome by our present efforts. For, of the two influences, the present is superior to

the past, because the past has already been determined, but the present is still undetermined.

FOUR REQUISITES

There are four preliminary requirements which a man desirous of knowing the truth should have in order that he may easily succeed in his effort, namely, contentment, peace of mind, association with the wise, and rational investigation. Of these, the last is the most important. For, by no other way does one directly come to the knowledge of the truth than through one's own thinking and experience. In fact, there is no other means of knowing the truth than one's own intuition, without which we can have no conception of it.

The fact of knowledge presupposes that behind the variety and plurality of objects perceived in the world, there is an all-embracing unity. All relations presuppose some identity behind the related things. And knowledge, specially, can have as its object only that which is homogeneous with it in nature. Consequently all objects, along with the perceiving subjects, are modifications of an all-inclusive Consciousness.

MIND AND WORLD

The objective world is a manifestation of the

mind. It is a system of ideas, a play of mentation. Everything is a creature of the mind as dream-experiences are. Time is a relation of succession of one idea after another. It is also a product of the mind's imagination, and is relative to the flow of ideas. Space is also a relation of co-existence of ideas, and so is relative to the activity of the mind. The stability, fixity and order of the world are also like those of the dream-world, due to the imagination of the mind.

Every individual knows and perceives what is within his mind. No mind perceives aught but its own ideas. So the world-appearance has arisen individually to every mind and every mind has the power to manufacture and change its own world.

IMAGINATIVE ACTIVITY

The ideas manufactured in the cosmic mind are the common objects of experience to us all, although in our mind they enter as our own ideas. Every mind, being the manifestation of the same cosmic mind, is capable of representing within itself other individual minds also as ideas within its own mind. The common ideas of us all give us the appearance of a common world.

There are worlds within worlds *ad infinitum*. Whatever is thought of by the mind, be it the cosmic or the individual mind, becomes, in its own turn, a centre of imagination activity, i.e., a mind, the creator of its own objective world. In every universe, thus, there are contained millions of other worlds and this process goes on *ad infinitum*.

DESIRE

All the worlds are not of the same nature and contents. Some of them probably are entirely similar, some partially similar, and others quite different from one another. Every world-evolution is followed by an involution. The evolution of an objective world, within a mind, proceeds in the same way as in a dream. The dynamic force behind the manifestation of all objects in the world is desire. Imagination, actuated by desire, assumes the forms of the objects of enjoyment on the one hand and the sense-organs and the body on the other.

In death there is nothing really to fear. Even if death brings about the total dissolution of a person, it is a desirable consummation, as, in that case, death means the cessation of all our sorrows and sufferings. But, in reality, such total extinction does not occur. Souls bound to their desires are led from one body to another in endless succession, so that death is only a change of experience.

BONDAGE AND FREEDOM

We, as minds, have got a tremendous power at our command. Whatever the mind thinks and believes intensely, comes to exist. The mind is the seed of the world and the nave of the wheel of *samsara*. Creation and dissolution are the rising and setting of its activities. Every individual mind is the master of its destiny and the maker of its body and circumstances. There is no other agency but our own mind that gives us our desired objects. The mind creates the body from its own imagination and can change the form of the body in accordance with its own intense imagination. Bondage and freedom are also states of the mind and are determined by it. Bondage or suffering is due to our wrong belief that we are finite beings. Freedom from ignorance and wrong beliefs and the conviction of our being one with the absolute Reality, constitute liberation. The kingdom of heaven and the home of happiness is within us. The moment we attain peace of mind, the entire universe is changed for us.

REALITY AND COSMIC MIND

From the absolute Reality, which is like a calm ocean, the cosmic mind springs like a wave. The rise of the cosmic mind in the absolute consciousness is not due to some external agency, is not determined by any previous *karmas* and is not due to any purpose to be realized. The creative activity, which manifests itself in the cosmic mind, is inherent in the Reality. It works quite spontaneously. Before the rise of the cosmic mind, the law of *karma* does not operate. Every creation is a new creation. The law of *karma*, however, begins to bind an individual the very moment he begins to live a life of separation and distinction from the Reality as a whole.

The Absolute and its creative power, again, are not two realities. The creative power of the Absolute is ever identical with the Absolute. When the power is active, it may falsely assume a separate reality for itself, but when it turns back to its source, it merges there and becomes undifferentiated. In that case the creation comes to an end.

TEST OF REALITY

It is very difficult to say anything about the essential nature of the Absolute. It is above all our concepts and categories which hold good in our experience. We cannot, for example, say whether the absolute Reality is one or many, self or "not-self," spirit or matter, conscious or unconscious. All that can be said about the Absolute is that it is the all-embracing and all-powerful Reality which manifests itself in all things.

The test of reality is eternal persistence. That which has a beginning or an end cannot be said to be real. Nothing in the world is absolutely real according to this test of reality, for everything comes into existence and goes out of it. The world is (therefore) only an appearance, a phenomenon. In itself the absolute Reality is above all changes, divisions, differentiations and relations. All these things are relative and fall within the Absolute. But the Absolute, in itself, is free from them.

MEANS FOR REALIZATION

The only method of realizing the standpoint

of the Absolute is to know the truth and to live accordingly. This experience does not dawn upon anyone merely through the grace of any god or teacher. No god or teacher can confer liberation on one who is not disciplined through his own right thinking. No renunciation of any kind of actions is required for the purpose. Knowledge is the only requisite for liberation. However, knowledge should not remain a mere belief, but should become a living experience. This can be done through constant practice in Yoga.

The completion of this Yoga of self-realization requires prolonged effort on the part of the aspirant. Seven stages may be marked on the progressive path of the attainment of the absolute experience by an individual. The first is the dawn of the desire to be liberated, the second the investigation into the nature of the Reality; the third the purification of the mind, the fourth the realization of the Pure Being of the Self within, the fifth the rising above attachment to objects, the sixth the realization of the unreality or non-existence of the objects in the Absolute, and the seventh the attainment of the absolute experience which is so unique that it cannot be given the name of waking or dream or sleep. Having realized this experience one becomes liberated.

(For details, please see Dr. Atreya's "The Philosophy of the Yoga-Vasishtha," Theosophical Publishing House, 1936)

SPIRIT OF RELIGION

[Continued from the following page]

tion of saintly lives. To walk in the footsteps of the Buddha or the Christ is, verily, the supreme worship of God. God, religion and saints are, indeed, the hope, the sustenance and the salvation of mankind. God, the Supreme Redeemer, redeems us through religion with the help of His messengers, the saints and seers, who are the incarnated expressions of His redeeming power and grace.

SUSTAINER OF LIFE

Religion is indeed the living waters, without which life on earth would be a dry desert and humanity a dead carcass burdening the earth. As

long as there are compassionate, divine enlighteners and spiritual seekers, the spirit of true religion will live and prevail upon earth. As long as the true spirit of religion lives and prevails amidst mankind, there is hope and assurance of a glorious destiny before humanity. As long as such hope exists, life indeed is worth living and holds a message and a vital meaning to man.

May the Grace of the Divine be ever present upon earth in the form of religion and saints and seekers of Truth! May mankind all over the world ever strive to make itself worthy and deserving of such a supreme blessing!

Spirit of Religion

(Sri Swami Sivananda)

Salutations and prostrations to the Supreme Being, the Eternal Source of all existence. Salutations to the one universal God, who is the source of all religions and the goal of all aspirations.

God is to humanity what life is to body. Life is that which gives value to this body, and if life is removed, the body is discarded as a worthless dead form. Even so, if the idea of God is vitally present in humanity, then it lives, evolves and progresses. Remove this sublime idea, then humanity degenerates, decays and will ultimately face extinction. It is the belief in the Divine Spark in the human being that makes the latter the crown and glory of all creation. Minus God, man is but a mere animal endowed with certain highly developed capacities.

It is the function of religion to keep alive in mankind the idea of God. Religion thus constitutes the dynamic impulse towards higher culture and evolution, refinement of human nature and its progress towards ultimate perfection. Religion is the specific factor that enlivens man and impels him towards nobility in life and higher idealism. Simultaneously, religion is also the guarantee and safeguard against degeneracy and return to brute level. Religion endeavours to do this by preserving the link between man and God.

CENTRAL FACT OF RELIGION

Religion binds man to God. If this central fact (and its function) of religion is clearly kept in mind always, you will be able to keep religion pure and free from all distortion, misinterpretation and malpractices like intolerance, hatred, dogmatism, bigotry and fanaticism. Dry ritualism, superstition and formal external trappings do not constitute true religion. Doubtless, they may be a minor part of it, but they are not the indispensable essentials.

The inner content of religion is loftily spiritual and fully humanitarian. Let me sum up in simplest terms the very heart of religion as I have realized. The spirit of religion declares: "O man! Thou art made in the very image of God. God is all-purity and perfection and the supreme

repository of all goodness. Beloved child of the Supreme Being! Be thou godly in all thy life and strive to become like thy Divine Father and attain glorious oneness-in-spirit with Him."

CALL TO HUMANITY

In short, religion is an ever-present call to humanity to move towards blessedness and perfection. It is a call to humanity to evolve into Divinity. It is a call to the transformation of the gross worldly life into radiant divine life. It is a persistent inner call to every man and woman to live in purity, to live in goodness and to move towards perfection. In religion is inhered a powerful plea, nay, an urgent mandate, to every individual to manifest purity in thought, word and deed, to think good, to feel good, to speak good and to act good.

The spirit of religion seeks to guide man along the path that leads to his welfare and peace and happiness. It throws light upon the path of life to enable man to avoid the pitfalls of temptations and wrong actions that lead to sorrow and result in pain and misery. The essential content of the universal religion is the avoidance of evil, cruelty and untruth, and the cultivation of purity, compassion and selflessness. Religion means growth into godliness through goodness and worship.

RELIGION SHOULD BE PRACTICAL

One should be a living embodiment of religion in practice. One should be a personification of religious idealism and spiritual consciousness. The personalities and the daily life of religious men should constitute sermons in action and guidance by example. All spiritual seekers should give to religion the living spark of vitality and dynamism which would keep it vibrant with a living impulse of Divinity.

To follow the teachings of saints is to imbibe religion. To live in accordance with their spiritual idealism is to draw nearer and nearer to God day by day. To be guided by them is to rise towards perfection. The greatest and the most excellent religion is, therefore, the earnest emula-

[Continued to the previous page]

Ideal of Yoga

(Dr. Hari Prasad Shastri)

Consciousness, which is the spirit in man, animates the mind-stuff which begins its life by manifesting itself in modes. The strength of each mode is made of the rate at which it vibrates. The mental modes, or the faculties of knowledge, are the understanding, the reason and the power of judgment.

The understanding, being helped by the senses, brings to us an acquaintance with the impressions of the phenomenal world in the form of empirical reality. Kant says that this world is known through understanding "nature," which he holds to be under the iron law of cause and effect, that being a necessity. Understanding, in this sense, gives us a mere superficial knowledge of nature, leaving the cause of all out of consideration.

FACULTY OF REASON

A healthy human mind cannot rest satisfied to understand what is beyond it, that is, the "ultimate cause of all effects." The child breaks his pet toy in his efforts to discover the cause of it.

A healthy human mind can not rest satisfied with a sensuous appreciation of nature, nor does he find it a source of abiding joys. Even a savage, if healthy in mind, asks questions regarding the cause of phenomena. In theological language, this is the quest after God, and philosophy calls it search after Truth.

Kant says that the faculty of reason, when properly and freely used, gives us the notion of an ultimate reality which eventually shapes itself into the "ideas" of God, freedom from the law of necessity, and immortality. Although these "ideas" cannot be demonstrated as facts of nature, still their ineradicability is unquestioned; they find an outlet in prescribing to man the law of duty, based on the ideas of God and Freedom. We can act according to this self-imposed law of duty in freedom from the necessity of nature.

FACULTY OF KNOWLEDGE

The faculty of knowledge, "power of judgment," gives us a harmony between the conflicting law of necessity and the self-law of duty; other-

wise the disharmony in the two remains an oppressive factor. With the aid of imagination, this faculty of judgment, which some thinkers call the central self, gives us the idea of a super-sensuous reality, hidden beneath the sensuous, phenomenal "nature." When this harmony is perceived, we have a feeling of pleasure, and the object, a perception of which causes this pleasure, is called beautiful. In the Yogic terminology this feeling of pleasure is called *anandam* and *madhuryam*—bliss and sweetness. Mere enjoyment of pleasure, without manifesting it in our outer life as spiritual beauty and sweetness, is incomplete living and is not freedom.

When we live the whole life, striving toward the noble aim of self-realization, we truly live; otherwise we live a mutilated life. Infinitesimal glimpses of this spiritual bliss are sometimes experienced as when approaching—at last after a very hard fight—the realization of a great passion such as sexual love or ambition, or when unexpectedly confronted with a grave danger demanding complete self-surrender, be it in the form of death, willingly and cheerfully encountered.

PURPOSE OF YOGA

Our aesthetic emotion is a craving for the beauty of God, and it is in God as the Supreme Good or Truth Eternal that it finds its complete satisfaction. The holy Adhyatma Yoga, combining the region of understanding and the territory of reason as well as that of judgment, gives a spiritual interpretation of existence as a whole and opens the gates of the region of Bliss and Knowledge, within our own being. No dictates of injunction and prohibition operate in the fullness of life lived according to the Yogic harmony. In the words of a German thinker, this is "Communion with the divinity, prayer at its highest, like that of saints and martyrs, when their sensuous nature would seem to disappear so utterly, that even physical pain is no longer felt, and a longing for the world of reason, of God and Immortality, alone fills the mind...."

Science, philosophy and religion are the three approaches to Truth. The holy Adhyatma Yoga pools the experience of the three and gives it a universal and uplifting interpretation, harmonizing them all into one Truth-Consciousness. The words of Walter Pater pithily express it as "the common way of life with the reflection of some far off brightness."

YOGIC LIFE

In one word, the Yogic life means life lived in fullness on all the planes of the mind, devoted to the quest after Truth and to the Supreme Good. The Yogi not only enjoys beauty but also creates beauty. The following words of Benedetto Croce will be appreciated by those who know about the Yogic meditations:

"All aesthetic apprehension, from simple

enjoyment to creation of art, is knowledge obtained through the imagination in distinction from our other knowledge obtained through the intellect."

The developed consciousness of inner harmony functions in the timeless region and only in its initial stages is aware merely of the present, the past and the future having no meaning to it; it continues with all its fluctuations, till the present merges into Goethe's "now." The same can be said of a complete aesthetic experience. In Samadhi, the time-consciousness leaves the Yogi and is replaced by an ecstasy of the highest kind. When this state of self-realization is reached, the Yogi is living fully; all others, from Shakespeare to Einstein, live only fractionally. In this state one realizes that "Truth is Beauty and Beauty is Truth."

Side-Lights on the Spiritual Path

(Sri Swami Sivananda)

SPREAD THE DIVINE MESSAGE

1. Even a little bit of effort in the spiritual path never goes in vain. Dedicate yourself to the Divine Will, which can be recognized only through self-surrender, self-discipline and inner purification. Dedication to the Divine Will means dedication to spiritual ideals, noble ethical principles.

2. God is the motive-power behind goodness. Being good and doing good mean striving towards Godhead. Nothing is impossible to achieve through God's name. Nothing is greater and more effective than the grace of God.

SIGNS OF SPIRITUAL PROGRESS

3. Progress on the spiritual path is determined by how one reacts under adverse circumstances and whether one forgets God when materially happy. Humility and unselfish love are the touchstones of spirituality. Purity of heart, maturity and wisdom make one humble. Humility should be natural, and not forced or artificial. True humility is a very difficult thing to acquire. Where there is selfishness, there can be no real love. Absence of selfishness is divine life. Through goodwill, non-expectation, charity of mind, dedication to spiritual ideals, purification of heart,

control of the senses, and prayer to the Divine, true love can be cultivated.

4. A life that has been lived even for a while in the remembrance of God and in trying to follow the spiritual path is indeed blessed. The good Samskaras acquired thus will bestow a rich harvest in the life beyond. Nothing is permanent, and no one lives for ever. But everybody forgets this fact, and is deluded by the wiles of Maya. One should try to acquire as much spiritual Samskaras as possible while living this life.

RIGHT PERSPECTIVE

5. You must accept life cheerfully and bravely. There is a vast reservoir of power within you. You have to tap it through prayer, meditation and intense self-discipline. Your concern should be what you are and not what others are doing; what you are doing and not what others are doing.

6. Contentment, detachment and non-expectation are the great levellers of the problems of life.

7. Abiding by what one's conscience tells to be right and what is said to be right in the scriptures, practice of truthfulness and unselfish love, non-submission to that which is unbecoming, following the path of truth.

8. Goodness is freedom from constriction of heart, being true to oneself, refusing to be vulgar and selfish, refusing to resort to wrong means or compromise with evil ways.

9. In spite of political and ideological tension, cold war and race of armament, if only a few sincere, determined and selfless workers continue to spread the message of goodwill, love and amity, tolerance, charity and fellowship, as well as of cultural refinement and spiritual enlightenment, we have every hope that things will continue to grow better day by day, and mankind will progress towards universal welfare and peace, surely and steadily.

10. The best way to celebrate the birthday of a saint is: meditate on his form, study his teachings, put them into practice and propagate them. Pray to him for spiritual strength and enlightenment, that he may give you the courage to face life with devotion to God and goodness of heart, to resist temptation and control the senses, and that you may become pure and sincere day by day. Birthdays of saints are not the only occasions for such adoration. Every day is as good as birthdays.

CULTIVATE GOODWILL, LIVE IN AMITY

11. Feel that the world is pervaded by the presence of God, that life is one, and, though temperament and character may vary from person to person, the spark of divinity is within all. If one tries to cultivate the spirit of fellowship, goodwill, charity, tolerance, understanding and compassion, one is certain to feel the response of them in others, in various degrees. The feeling of love towards all can only be cultivated by resolving not to hurt anyone, in any respect. Even if thoughts of hatred and dislike persist, do not pay any attention to them. Meditate on the opposite qualities. Find out the cause, and remedy it.

12. Let your attitude be such that others may have no opportunity to cause any undesirable response in you. All negative feelings have not to be eradicated, but that can be done only by and by, through steady practice.

MEDITATION

13. Nirguna Dhyana is almost impossible for

ordinary spiritual aspirants. What is meant, however, by Nirguna Dhyana is that some do not like to meditate on any human form such as of a deity. In such cases, meditation should be on all-pervasive divine presence, cosmic consciousness, purity, love, peace, oneness of existence, and so on.

14. Meditate on peace and inner spiritual strength. Conserve energy. Be moderate. Follow the middle path. Cultivate balance of mind. Worry not. Trust in God.

15. Control of mind is the most important Sadhana. It should be tried not only during meditation but at all times. Control of mind is all the more important when you are in adverse circumstances, or when disturbed by others or distressed otherwise.

PRACTICE OF DIVINE LIFE

16. Devotion to God is the real treasure. Develop this devotion and let it be purer and intenser, day by day. The more you grow into goodness, tolerance, selflessness, detachment to mundane values and attachment to spiritual ideals, the more closer you will be to God.

17. It is not so much the number of Japa done that matters, but the attitude of mind, i.e., devotion and concentration of thought, prayerfulness and sincere abiding by the principles of divine life in day-to-day dealings, that should be paid more attention to.

18. By steady practice alone can one realize the goal. By and by, with determination and earnestness, steadily and resolutely, is the goal reached.

19. Silence of desire is the real silence of the mind. Mastery over the senses is the real conquest. Victory over evil tendencies is the real victory. If you look within yourself, you will find the entire universe there, with many things that are good and many others that are not so good. There are the discriminating intelligence, spiritual qualities as well as their counterparts.

20. It is the victory over the lower nature that constitutes the primary fruit of Sadhana. Strive to attain this victory. Everything else will come by itself.

Appearances and Reality

(Sri Swami Rajeswarananda)

Appearances are transitory semblances. They are not an eternal fact.

The world is governed more by appearances than by realities. Things are not always as they seem.

The word 'seem' means to be in appearance. Appearances seem to be seen, and are seen as they seem. This is the delusion of appearances.

Appearances are not trustworthy and they blind the vision of man.

Thoughts are things which occupy space in the mind.

All appearances are evanescent together with their empirical usage. They are even fantastic like the reflections of the moon in water.

All appearances are an evidence of the illusoriness of the world.

Vedanta reduces the phenomena of the world to two categories, i.e., name and form, as the

stuff of the universe. The world is a medley of name and form.

Names and forms are only unreal appearances just as a man standing on the edge of a tank knows his reflection in the water to be unreal.

These fickle and fleeting appearances are day-dreams flitting across the mental arena.

Elevate your thoughts to a state where the ordinary beliefs, superstitions, superimpositions and deluding opinions do not enter. Such illumined thoughts replace unillumined beliefs in appearances. Then the warp and woof of one's thought-pattern undergoes a change, getting spiritualized.

The appearances are then seen and realized in their true colours. The cognition that they are real drops down.

The cognition of names and forms vanishes without a vestige, when the Reality of one's Self dawns as Existence-Knowledge-Bliss Absolute.

Place of Prayer in Life

(Sri Morarji R. Desai)

Prayer has a deep meaning and value for all those who believe in God and His law which governs the world. All religions have prescribed prayers according to their beliefs and have given utmost importance to saying them regularly. If one believes in God and His law, it follows that man is merely an instrument in the whole scheme of creation and that he must fit himself in that scheme so that he, as an instrument, serves the purpose for which he is created.

An instrument must be accurate and in perfectly good condition if it is to serve the purpose for which it is intended. If man, therefore, is to be a fit instrument of God, he has to maintain himself in a fit condition in every way so that he can be properly utilized.

There is both good and evil in all of us, and if we are to remain fit instruments, we have constantly to see that good in us prevails and the evil in us is eliminated. If this is to be achieved, one

must surrender oneself to God and do nothing that will be contrary to His law.

The only way to surrender oneself to God is to constantly remember Him in everything that one does and to do nothing which will be contrary to truth, because God can be nothing but pure truth. Constant prayer is, therefore, essential if one is to work in a spirit of surrender to God's will.

The regular prayers said at different times in the day are meant to remind oneself about the necessity of this constant prayer, and if regular prayers become merely ceremonial and an outward exhibition of a seeming piety, they do more harm than good, because such prayers, which are not accompanied by a corresponding life, are a result of hypocrisy which is contrary to truth. Prayers must, therefore, be sincere and without any intention of a demonstration or an exhibition.

They should also, in my view, be not for any

material advantage. But they should be for acquiring and maintaining complete faith in God and for getting strength from Him to be truthful in everything one does.

Mahatma Gandhi in modern times has shown

us the real value and place of prayer in life and he has also demonstrated it in his life. Sincere prayer turns weakness into strength and enables a person to remove evil thoughts from him and concentrate on goodness in God.

Duty and Cosmic Will

(Sri Swami Sadananda)

It is very difficult to explain what duty means. There are different notions about duty, not only in different countries, but also in the same country, among different grades of society. We may say that duty comes up only when society has been formed. In a state of nature, where society is not organized, the idea of duty does not arise because, as in the animal world, there will be the attempt on the part of the strong to subdue the weak. If you ask a tiger what its duty is, it might say that its duty is to kill all that can be killed and eaten. Therefore, it is only after human society has been organized that the idea of duty arises. It dawns upon the human mind because of the necessity to preserve oneself against one's enemies. There is a danger of the strong attacking the weak, and, therefore, civilized man requires that some control should be exercised by the strong over themselves lest they should do harm to the weak.

BASIC PRINCIPLES

We may, therefore, say that duty varies from time to time according to the stage of development reached by society. Yet, underlying all these different forms of duty observable in different periods of time, there are certain fundamental principles which do not get changed. For instance, the idea that one should love another as oneself is a duty which underlies all other forms of duty. In short, we can say that there are one's duty to the community and one's duty to oneself.

What should one do to make oneself happy and what should one do to see that he does not create unhappiness to his neighbours? That is the essence of real duty. When one thinks of oneself, one has to ask the question of what one

is. One is not the body, or the mind, or the dweller in the body only. One is all these as long as one is in the world and alive. Therefore, one has a duty to one's body, a duty to one's mind, and a duty to the indweller.

ASPECTS OF DUTY

Likewise, when we examine what we should do, or should not do, to the people around us, we cannot think of the different indwellers in the different bodies because we cannot have a conception of them. One can only think of one's neighbours' bodies and neighbours' minds. As long as a person refrains from causing any injury to another person's body, and as long as he refrains also from causing trouble to another's mind, he may be said to have performed a part of his duty. This is a negative aspect of one's duty to one's neighbours, but there is also the positive aspect.

One should do as much as one can to promote real happiness in one's neighbours. Giving solace to the afflicted and serving the sick, *etc.*, constitute some of the positive aspects of one's duty. Now it may be asked why one should help another. The answer is that one has already received help from many others from childhood and that at least for the purpose of returning the obligation one should help the others as much as one can.

OBLIGATIONS

For instance, when a person was a babe, he was brought up by his parents. In his helplessness of an infant if he had been neglected by the mother, or by other persons, he would certainly not be alive to grow. This obligation which he has already received is a debt which has to be

discharged. In other words, there is no human being who has not been obliged to his neighbours for something or another. Beyond the help received from the neighbours, or human beings, there is the help received from nature itself.

Seasonal rains are responsible for the growth of food grains. In our scriptures they speak about the Devas, or the gods, that are responsible for the benefits conferred upon man in the form of rains, etc. Therefore, it is said in the *Bhagavad Gita* that if one does not discharge one's duties to the Devas but lives only for himself, he is like a thief, because he gets something for which he does not pay anything at all.

DISCRIMINATION

Again there is another kind of difficulty regarding duty. We are often in a condition in which different duties come into conflict. This refers obviously to our duty to the world. It was such a conflict that Arjuna had, and he had to get his instructions from Krishna. These instructions constitute the teachings of the *Bhagavad Gita*. The conflict really arises because one sometimes is unable to find out which duty is to be emphasized more than the other.

For instance, to take an ordinary example, we speak of Ahimsa or non-injury. Suppose a tiger is attacking a man. Is it the duty of an onlooker to kill the tiger, or to let the tiger attack the man? The principle of Ahimsa might be interpreted to mean Ahimsa or non-injury to the tiger as well. In that case the man would die. If he kills the tiger and saves the man, he will be saving one soul at the expense of another. Can he be sure that the soul of a man is superior to the soul of a tiger? In such cases what is the answer to be given? The answer must come from within oneself. If according to the best of the onlooker's intelligence, as it has been given to him, he thinks that saving the soul of a man at the expense of the soul of a tiger is better, he must save the man. It is, therefore, ultimately a solution reached by himself.

There are in the world innumerable instances of conflicts of duties, all of which can be solved only by the exercise of one's own intellect. It

might be that one's intellect is not always as high as it ought to be. But that does not matter. It is only the genuine effort that a man makes to arrive at a correct decision that counts. He is saved from the liability of sin if his conscience is clear, and if he has made a genuine effort. God knows full well that the intellect of the highest of human beings is limited. If God is to accept only the correct solution, nobody in the world will be able to offer it. God knows it, and, therefore, God will approve of every solution coming from any individual, provided there has been a genuine, sincere effort made by him, without any selfish motive, for the purpose of being helpful to another. Thus, ultimately, it is the conscience that decides in each case the duty that one has to perform.

COSMIC WILL

It is, indeed, very difficult to find out what Cosmic Will means. There is the Cosmos worked by God according to His Will. Therefore, God's Will is Cosmic Will. Otherwise, since Cosmos is only a practically dead thing without intelligence in it, it will be difficult to understand how it can have a will of its own. Without belief in God, belief in Cosmic Will or Cosmic Momentum becomes superfluous. One can be in harmony with God's Will only if one knows what it is. The question, therefore, arises whether it is possible at all to know the Will of God.

To know anything we must have some kind of relationship between the object and ourselves; especially in the case of God's Will or the mind there must be a kind of sameness between our will or mind and God's Will or God's Mind. Is there anything like that? The *Upanishads* declare that we are only part and parcel of the Ultimate Reality, or God. That is the reason why it is possible for us to have some kind of conception relating to what God wills.

The question arises only when situations arise requiring us to decide what we should do and what we should not do. Till then we act more or less like automatons as impulses guide us. But during critical periods we are not quite clear what should be done and what should not. We have

and what we can do to understand the Will of God. It is possible to get the right solution by a careful examination of ourselves.

ASPECTS OF MIND

We will notice that anything that we do has to be previously thought about. Thinking is the function of the mind. In the mind arise ideas. Ideas express either something relating to knowledge, or to feeling, or to will-power. Every one of us is guided by one's feeling. The feeling might be good or bad. The man who wants to avoid the bad and allow only good ideas to arise in his mind exercises that part of his mind which is called intellect. He decides by right thinking that bad feeling should not be allowed to predominate and that only good feelings ought to be allowed to rule over oneself.

Even after this, man finds it necessary to exercise his will, which is another aspect of his mind, to act according to the decision arrived at by the intellectual aspect of his mind. When he does that he may be said to have used all the powers of his mind for doing any particular act. There is no further responsibility for him. He has done his best because he has exercised both his intellect and his will for the avoidance of the evil thought and the promotion of the good thought. Ultimately, therefore, it is the feeling aspect of the mind that has to undergo proper scrutiny.

When we examine the feeling, as and when it arises in the mind, we get the clue to what we have been accustomed for a very long time to do, either in our past life or in this life itself. Suppose a person finds a 100-rupee note lying on the road without anybody apparently observing it, what will be the reaction in his mind?

If he has been accustomed to grab things, with or without any justification, his mind will first tell him, "Take the money for yourself." But if his mind has been trained in the past lives, or in this life itself, not to grab things which are not his, he will go away without caring for the money that lies on the road, or hand it over to the nearest police station. It does not belong to him, and he does not want it.

It is on such an occasion that he has to examine the reaction, and, from the reaction, judge about his past life. If the reaction is to grab, he can come to the conclusion that he has been a greedy person in his previous life, and it is this tendency to be greedy that shows itself in the present life also. It becomes all the more necessary, therefore, for him to see that he does not allow this impulse to predominate, and he should make the best effort he can by the exercise of his intellect and will-power to wipe out that tendency to be greedy. If he does that, he acts in such a way as would give the greatest satisfaction to God. That is God's Will, and that is the way in which he can perform a duty which is in harmony with God's Will. Therefore, the solution to the question of knowing God's Will consists in this. 'Analyze' your own impulses. If they happen to be bad impulses, involving injury to others, untruthfulness, incontinence, avarice and dishonesty, avoid all these; they are not God's Will. If contrary, they are the Will of God, which has to be judged by a motiveless, pure conscience. This is the fundamental duty that everyone has to keep before one's mind for all time.

THE HUMAN HEART

The human heart is a most paradoxical part in man. To some it responds as milk and honey, and to some it reacts as a dreary desert. To some it turns itself against for a little omission and never forgives, and to some it is warm and gentle and morbidly infatuated in spite of extreme unmoorhiness. It can make a good man a bad man through hate and caprice; it can make a bad man a good man through goodwill and charity. Its sentimental response to other people is, of course, not guided by an objective judgment, or whether one is really good or bad, but is based on its own emotional urge, either infatuated or despising, where reason has no admission. The human heart is a bundle of emotions. It can go to any extent of sacrifice for the loved one, and is capable of inflicting maximum harm on the hated. It does not care what others are but what others are to itself.

Cultural Traditions and World Outlook

(Dr. S. Radhakrishnan)

There are many ideas about East and West which are somewhat misleading. There are some people who argue that the East is mystically minded and the West is empirical in its outlook, one is more religious, the other is more scientific, but these distinctions have arisen only in recent times. China has contributed to us many great scientific inventions—the compass, vaccination, paper, printing, silk. India has contributed logic, metaphysics, grammar, mathematics. In the last 300 years the Asian countries have lagged behind, and Western nations have made spectacular advances in science and technology, so that the contrast is emphasized by the material backwardness of the Eastern nations and the progressive character of Western nations.

This is true of only a few centuries; I remember a great statement made by Lord Acton, who tell us that he who looks at the last 300 years, overlooking the last 3,000 years, has no proper historical perspective. East and West are not categories indicative of different forms of consciousness or different systems of culture; they are aspects of every human being—religious and scientific, spiritual and rational. Let us say rather that they represent two sides of human nature, with sometimes greater emphasis on the religious side and sometimes on the scientific.

ASPIRATIONS OF RESURGENT NATIONS

The distinction is only one of distribution on emphasis. We have great traditions of idealism from the time of Socrates and Plato down to our own day, and we have also great scientific achievements made by Eastern nations. We should not, therefore, look upon these expressions, these large generalizations, as more than working hypotheses. Now the East is in ferment; Asia is awake; Africa is on the move. They both wish to throw off the dead hand of the past and join in the stream of human progress. There have been political and economic revolutions and also revolutions of awakened desires, of roused hopes. If these longings are not satisfied, if we are not able to bring about at least a partial fulfilment of these very legiti-

mate aims of the Eastern nations today, there will be no security for peace in this world. If we want to have enduring peace, it is essential for us to emphasize the desirability of satisfying these aspirations of the nations of Asia and Africa.

Literacy is essential; we must acquire knowledge; we must learn how we can keep ourselves healthy, literate, modernist and progressive.

We suffer from many disabilities, but I should like to stress that merely to attain literacy is not enough. Plato said in *Charmides*: "It is not the life according to knowledge which makes men act rightly and be happy, not even if it be knowledge of all the sciences, but one science only, that of good and evil." Science and technology, medicine and surgery, industry and commerce, will provide us with the framework of our society, but without the knowledge of good and evil they will fail us. That knowledge is the science which enables us to take interest in the pursuit of truth and in curing the ills of suffering humanity.

Our intellectual achievements are great and our technological advance has been outstanding; yet we live on the brink of fear, at the edge of a precipice and in perpetual fear of falling over it. We do need, therefore, an ampler expression to certain common concepts which belong to all traditions of the world—the dignity of man, the need for compassion, for understanding.

SELF-CULTURE

We constantly speak of the inward presence of the divine in the human being, and all the great religions are an invitation to human beings to grow and change their nature; though our nature may be limited, we are capable of unlimited intimate development. They tell us that human nature need not be what it happens to be at the present moment. There is a capacity for self-renewal in the human being. This assertion of the spirit in man is the hope of the world. Have we not rid ourselves of many pestilences which devastated humanity, of cannibalism and head-hunting? to come to a definite decision. It is then that we have to find out what would be the Will of God,

There was a time when we thought that God would be pleased if we sacrificed children on the altar. We thought religion would progress and expand through massacres and inquisitions. We have grown out of all those ideas; so, also, the idea that war is essential is something that we can outgrow. There is no doubt that if human nature asserts itself, that if the spirit in man is given scope, this greatest pestilence of all ages—war—will also be driven out by human effort.

Man is invincible if his spirit asserts itself. He has endurance and the capacity for compassion. He can stand up and say, "I will not bow down to the circumstances; I am more powerful than the material forces which confront me." Man is higher than the forces which beat around him.

If this principle of the inward presence of spirit is taken by us as an assertion of human dignity, we will realize the interwovenness of human life, and will take seriously the Christian injunction to bear one another's burdens.

If one man suffers, the whole of humanity suffers; for humanity has become one today. It is to the development of the oneness of mankind that we must make the great contribution. We are passing through trying times, our civilization is being tested; it may be destroyed or renewed. What will happen to it depends on ourselves, not on our stars, nor upon the impersonal forces which surround us. It depends on the spirit of man, on the will of man to take these things seriously.

(From an Address at a UNESCO session in Paris)

Twenty Spiritual Sparks

(Sri Swami Sivananda)

1. I follow the religion of love.
2. I am a true Christian, a true Mussalman, a true Hindu, a true Buddhist, a true Sikh and a true Parsi.
3. I can come nearer to you, but you must draw me by a purified heart and a strong, pure will.
4. No religion has monopoly over Truth or God. Each has particular features which it specially treasures, but there are also essential aspects common to all.
5. All prophets have only delivered and proclaimed in different languages the same principles of Eternal Goodness and Eternal Truth.
6. The lovers of God have no religion, but God alone.
7. Religion is essentially the art and the theory of the re-making of man. Man is not a finished creation.
8. Man is spiritually impoverished. He has the need for religion. There is the need for co-operation among religions.
9. Man's pilgrimage through the many to the One is the most sacred pilgrimage. His pilgrimage is his journey through sorrow and pain to the goal of bliss in God.

10. Money can help you to get medicines, but not health. Money can help you to get soft pillows, but not sound sleep. Money can help you to get material comforts, but not eternal bliss. Money can help you to get ornaments, but not beauty. Money will help you to get an electric ear-phone, but not natural hearing. Attain the supreme wealth of wisdom, you will have everything.

11. Pain and death exist. Their ultimate cause is ignorance. Their cure is knowledge of Brahman or experience of the eternal bliss of the Supreme Self.

12. One need not necessarily or always have to wait for another birth to enjoy the fruits of present Karmas. According to the intensity and the enormity or the merit or the demerit of the Karmas one can experience their fruits within years, months, weeks, or days.

13. Ethics and spiritual practices open the door to Truth or the Spirit.

14. Let your service be free from the taint of seeking recognition, power or position. Let your motive be altruistic.

15. Sacrifice means an act directed to the welfare of all life without receiving or desiring

a return for it, either of a temporal or spiritual nature.

16. Cultivate cosmic love. Cultivate divine love. It will finally merge in the ocean of Beauty, Truth and Bliss.

17. Endeavour enables man to endure and endurance stimulates his endeavour.

18. Purification, illumination, unification, per-

fection and liberation are the stages in the spiritual path.

19. Samadhi is seeing things as a whole, as one.

20. Swim in the ocean of spiritual awareness. Enjoy the stupendous stillness of God-consciousness. Plunge in the river of eternal life. Behold the eternal light of Divine Reality.

'Japji Sahib'—2

Glory of Divine Name

(Sri Jitendra Nath Khullar, M.A., B.T.)

In the previous issue I had presented the first three steps in *Japji Sahib* (the Bible of the Sikhs), with brief explanation, which dealt on the concept of Reality as realized by Guru Nanak. In the following pages are given a translation of the subsequent eight steps in *Japji Sahib*, dealing also on the nature of God, need for the cultivation of virtues, and mainly on the glory of the Divine Name. Guru Nanak says:

(God) is Truth. His name is Truth. Truth is His knowledge, (and) love and devotion (for God). Whenever and whatever we ask for, He gives. What can we offer Him (in order) to have a look at Him? What should we tell Him to win His love? The only way is to recite His true name at the *amrit vela* (*brahmamuhurta* or early morning hours), and to concentrate on His greatness. Due to our past actions we have received this human garb (birth), but salvation can be attained by winning His grace (through devotion to and knowledge of God). O Nanak, know this that the True One is all in all. (4)

GURU SHOWS THE WAY

No one can give Him a form or a figure. No one can make Him. He is pure and subtle, above all matter. Whosoever worshipped Him got honour and respect. O Nanak, sing the glory of God who is a treasure of virtues. One should sing as well as listen to His true Name and develop devotion in one's heart. Then He would put an end to one's sufferings and would lead one to the Abode of Bliss. Guru's (God's?) talks (words)

are *nada* (divine music) and *Vedas* (divine knowledge) for you. God dwells in the words of the Guru. Vishnu, Siva and Brahma, and their consorts are all incarnations of Guru only. Even if I come to know of the depth of God's knowledge, I cannot describe it. I have no words to do so. O Guru, give me knowledge to understand that Great One, give me strength so that I may not forget the Master of all life. (5)

My baths (purpose) of *tirath* (pilgrimage) is this that I should be acceptable to God. Without His pleasure there is no fun in (holy) baths. I have seen and studied all the creatures and creations and (I have reached the conclusion) that without good actions you cannot attain anything. If you pay heed to your Guru's teachings, your wisdom will be enriched by (the) rubies and diamonds (of knowledge). O Guru, make me understand that one Lord who is the bestower of all life. I must not forget Him. (6)

GOD IS THE BESTOWER OF ALL

A man may have an age equal to the four *yugas* (aeons). He may live even ten times as long. He may be known over the nine worlds, and everyone may be following him. He may have a good name and he may command respect and regard in this world. But if he is not in the good books of the Supreme Lord, no one will (people will cease to) care for him. He will be considered (then) a worm, and even the sinners will find faults with him. O Nanak, the Lord bestows virtues upon a virtueless person. The

virtuous man receives his virtues from Him. I cannot find anyone equal to Him or one who could give Him any virtue. (7)

By listening to the (Divine) Name one attains the status of *Siddhas*, *Pirs*, *Suras* and *Nathas* (realized or perfected souls). By listening to the Name (one comes to know and understand) the earth, the sky and the *Dhaul* (the Bull which, according to a Sikh tradition, is supposed to be holding or sustaining the earth on his horns since the creation). By hearing the Name one gets the knowledge of lands, islands and even the *patal* (nether-world). By listening to the Name one becomes immortal. O Nanak, the devotees are ever blissful; by listening to the Name, sorrows and sufferings are destroyed. (8)

MEANS FOR EVERY ATTAINMENT

One who hears the Name is like *Iswara*, *Brahma* and *Indra*. The low and the mean are praised when they take to listening to the Name. *Yogis* attain the secrets of body and *yuktis* (*Yogas*). By listening to the Name, one can

understand the *Vedas* and the *Smritis*. O Nanak, the devotees are ever blissful because their sorrows and sufferings are destroyed by listening to the Name. (9)

One attains truth, contentment and knowledge by listening to the Name. The baths at 68 holy places are equal to the listening to the one True Name (*Sat Nam*). First by listening to, then by reading and studying about the True Name, one gets honour and respect. God is easy to concentrate upon by listening to the Name. O Nanak, the devotees are ever blissful because their sorrows and sufferings are destroyed by listening to the Name. (10)

By listening to the Name one crosses the ocean of knowledge, one becomes a *Sheikh*, *Pir* and *King* (noble man, saint and King of Knowledge). By listening (to the Name) the blind find their way. By listening (to the Name) we come to realize the fathomless One. O Nanak, the devotees are ever blissful because their sorrows and sufferings are destroyed by listening to the Name. (11)

Vivekachudamani

(Sri Swami Narayananda)

ब्रह्माकारतया सदा स्थिततया निमुक्त्वा ह्यार्थधी-
रन्यावेदितभोग्यभोगकलनो निद्रालुवद्बालवत् ।

स्वप्नालोकितलोकवज्जगदिदं पश्यन्कचिन्नबन्धी-
रास्ते कश्चिद्वन्तपुण्यफलभुङ्क्ष्वन्यः स मान्यो भुवि

॥४२५॥

425. Freed from all thoughts of objects and with incessant thought of Brahman, one who is merged in Brahman remains as though asleep, or like a child partaking of the food, etc., offered by others. He sees the world as though it were a world seen in the dream state; descending to the level of the intellect, there remains the blessed one, the enjoyer of the endless merits of endless glory. Such a one is exalted and is fit to be adored here on earth.

Commentary: The state of one who is absorbed in Brahmic consciousness is beautifully

described here. The man of Self-realization is immersed in the bliss of his own Antaratma (inner Self). He is free from all the external attractions of the world. He is unconcerned even with his food and other bodily requirements, since he has no body-consciousness. But he may eat without attachment in order to keep the body alive so that he may serve the world as a Jivanmukta, and in case he does not possess even this subtle holy desire, then his body has to be taken care of by other people, such as he has to be fed and washed and clothed so that his body is kept alive. This is the state of the Videhamuktas. The man of Self-realization enjoys the highest bliss of the Atman, and, therefore, remains totally unconcerned with his physical body and its necessities. To him this world is like unto a dream. Just as we see things in a dream, the Jnani views this world as something unsubstantial. This state

of the highest realization is the most coveted goal, the desire for which arises out of the greatest merit done in one's previous lives. Such a saint or Yogi is really a blessing to the world. He benefits the entire humanity by his mere existence.

स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते ।

ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ॥४६॥

426. The sage of steady superconsciousness enjoys always the bliss of the Self. He is always merged in the Brahman and is unaffected by any feelings, is unconcerned with any action whatever.

Commentary: Here we find the distinguishing characteristics of a liberated soul. The sage of steady knowledge enjoys everlasting bliss or Ananda. He always rests in the Brahman. He is not affected by any event or likes and dislikes. His actions do not bind. He is above the operation of the Gunas. He is above all imperfections. Compare verses 55-68 of the *Gita*, chapter two, which also deal with the characteristics of a Jivanmukta or Sthitaprajna.

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।

निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।

सुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥४७॥

427. That changeless condition of Self-knowledge in its intellectual aspect is called Prajna, which examines the mental functions and which recognizes the unity between the two. When this

consciousness of a person becomes steady and steadfast, he is called a Sthitaprajna (steady in the consciousness of the Atman).

Commentary: After ratiocination or self-scrutiny one arrives at the conclusion that the Jiva is itself Brahman. The consciousness "I am Brahman" becomes steady and unshaken by the constant practice of meditation on the Atman. The Sthitaprajna is one who always remains unaffected by any change of condition or likes and dislikes, himself being unshakably rooted in the awareness of his real nature. Mundane thoughts and emotions affect him not.

यस्य स्थिता भवेत्प्रज्ञा यस्यानन्दो निरन्तरः ।

प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्ता इष्यते ॥४८॥

428. He whose intellect is steady, whose (experience of) bliss is constant, who has virtually forgotten the world of the opposites, such a person is said to be one who is liberated in life.

Commentary: The knower of Truth is not shaken by the pairs of the opposites such as heat and cold, censure and praise, gain or loss. He finds bliss only in the Atman and not in the objects which are ever changing and unsteady in character. His mind reaches the Tanumanasi state or the attenuated condition in which it becomes thinned out. The desires are all pulverized by discrimination. The longing for sense-enjoyment is consciously got rid of as being without essence and not worthy of being pursued. This takes place when the knowledge of the Self dawns.

FORMS OF LUST

Desire for the company of women, desire to perpetuate it in some pretext or another, desire to be frequently closeted with them in privacy, desire to talk to them often, touch them and revile in their proximity, excessive attachment and concern for their personal welfare, disregard for public opinion and consequent shamelessness, heedlessness to decency, gluttony, sloth and morbid craving for the person of the opposite sex, are all forms of lust. If they infect a monk, there is no greater disgrace for him. It is equally worse if they are found counterwise in a nun. They bring disgrace to the order and the institution they are associated with. Under such conditions it is better that they go back to their homes and live a normal life. It is the primary responsibility of spiritual aspirants to see that their personal conduct and action, however harmless, do not leave a loophole for aspersion by others, by and large, and thus slur the fair-name of their Guru. It is also very important that they do not keep themselves under any delusion about the vicarious nature of their conduct, thinking that to be something innocent. Swami Sivananda

Camaieu of a Saint

—A MORNING WITH SWAMI SIVANANDA—

(Sri Swami Sivananda Hridayananda, MB BS, DO)

SYNOPSIS

[In the previous issue was described Sri Swami Sivananda's arrival at the office of the Sivanandashram, where, after opening prayers, he was seen to engage himself in philosophical discussion, with wit and banter, allegorical similes and spiritual instructions through songs. Swami Sivananda is seated in the office, surrounded by some inmates of the Ashram and visitors. Conversation continues.]

SCENE 4

(Enters a well-dressed gentleman)

Vain Professor: Good Morning, Sir, I am a professor in Banaras University. I am an Oxford M.A. I am interested in philosophy. I have read all the Upanishads. I have advanced in my meditation. I attach no value to the worldly life. I came for a conference to Dehra Dun. I heard about you. So I thought I will see you also. How are you, Sir?

Swamiji: O yes! Very glad. Here are some books for you.

Professor: No thanks. I don't care for books. I have passed beyond that stage.

Swamiji: Very good. Santosh, did I give you these books? How do you like them?

Santosh: Yes, Swamiji, thank you. They are very nice, Swamiji, instructive and inspiring.

Swamiji: Where is that Professor? Santananda, take him round the Ashram? Show him the Yoga Museum and Regalia.

Santananda: That Professor has gone Swamiji. He was annoyed. He was grumbling. Swamiji didn't even offer him a chair.

Swamiji: What a pity? What is the use of his M.A. degree and mastery of the Upanishads, if he cannot get along without a chair. How easily he has lost his balance of mind. How can he practise any meditation. He has not purified his mind. Before a man can do serious meditation he must have these qualities.

(Sings)

Serenity, regularity, absence of vanity,
Sincerity, simplicity, veracity,
Equanimity, fixity, non-irritability,
Adaptability, humility, tenacity,
Integrity, nobility, magnanimity,
Charity, generosity, purity.
Practise daily these eighteen 'ities,'
You will soon attain Immortality.
Brahman is the only real entity,
Mr. So and So is-a false non-entity.
You will abide in Eternity and Infinity,
You will behold unity in diversity,
You cannot attain these in the university,
But you can attain these in the Forest

Academy.

Swamiji: Oh! It is 11 O'clock. Santananda, show me the packets. Om Tat Sat, Om Tat Sat, Om Tat Sat. (Touches each packet, repeating Om Tat Sat).

Mary Allan: Oh what a huge pile of packets! Do people order for so many books? And why does Swamiji repeat Om Tat Sat while inspecting the packets?

Dr. C: Swamiji is sending all these packets free to his devotees. Can you imagine, more than 1½ lakh rupees worth of books are distributed free every year. By repeating Om Tat Sat, Swamiji keeps up the attitude of offering everything to God and at the same time he sanctifies the packets.

Swamiji (inspecting a packet): N.Y. Sukthankar, Delhi? This address is not correct. He is in Orissa now. Change the address. Also the initials are not N.Y.; they are Y.N. Have you put all the latest books?

Santananda: Yes Swamiji.

SCENE 5

(Enters an inmate of the Ashram, very excited)

Karunananda: Swamiji, today I went to the kitchen for my food; Keshavananda refused to give any food, Swamiji. I went inside to take it

myself; he started abusing me. He called me a fool in front of all the servants, Swamiji. has solved many difficult problems. Therefore—

(Sings)

Swamiji: O Ji, what is there? Have you become a fool now? If somebody calls you a dog, will you grow a tail? After all, what is abuse? It is mere vibration in the air. Be calm. Sat-chidananda, he looks very hungry, give him some fruits and biscuits. He is a hard-working man. O Ji, everything will be all right. Forget and forgive. Om Namah Shivaya. You can go now.

Keshavananda: Santananda.

Swamiji: Who is that, Keshvananda?

Keshvananda: Yes Swamiji.

Swamiji: O Ji, be polite to people when they come to take food.

Keshvananda: No Swamiji, Karunananda came very late. I told him food was finished. He did not believe me. He called me a liar. So I got irritated.

Swamiji: Why should you get irritated? As a senior Sadhaka you should set an example by being more tolerant. Achaji. Come and take this apple. You can go now. Regoji! do you know how an aspirant should conduct himself? An aspirant must be polite, civil and courteous. He must treat others with respect. He who gives respect to others gets respect. Humility brings respect by itself. One should learn to adapt himself in all conditions.

(Sings)

Adapt. Adjust. Accommodate.

Bear Insult. Bear Injury. Highest Sadhana.

Be patient. Be tolerant. Be obedient.

Be pure. Be calm. Be wise. Be virtuous.

(Speaks) Next thing is, one should always try to see the good in others, and ignore the bad qualities in them. So—

(Sings)

See no evil, hear no evil,

Think no evil, act no evil.

See what is good,

Hear what is good,

Think what is good,

Act what is good.

(Speaks) Always remember, good manners and soft words have brought many a thing to pass. It

Speak sweetly, speak softly,
Speak measuredly, speak truthfully.

Be humble, be simple,

Be gentle, be noble.

Hare Rama Hare Rama

Rama Rama Hare Hare.

SCENE 6

Swamiji: Santananda, bring some Sadhana books, I will sign them. We have left out many people.

Rego: Swamiji, you are sending books to so many people. Do you think all of them will read them, Swamiji?

Swamiji: Even if they don't read, they will be read by someone somewhere and one will be benefited. Santananda, bring letters. Regoji, here is an answer to your question. Hear what this lady from New York has written:

"Revered Swamiji: Last week I happened to go to a secondhand book-shop. Accidentally my eyes fell on a book, *Voice of the Himalayas* by Swami Sivananda. I read a few passages from the book. I was thrilled. I purchased it. It has given me a new angle of vision towards life. I find no words to express my gratitude for the transformation you have brought forth in my life. In the most mysterious manner you have instilled in me the thirst to lead the spiritual life. Kindly accept me as your disciple and guide me." Have you understood now, Regoji?

SCENE 7

Santosh: May I ask you a question, Swamiji? I am very keen to lead the Divine Life. I have read many books also, but I have not got a clear-cut idea, as to what exactly I should do to live the Divine Life.

Swamiji: You have to spiritualize all your activities. Give the mind to God and hands to the service to humanity. Now hear this:

(Sings)

Gopala Gopala Muralilola

Yasoda Nandana Gopibala

Serve, love, give, purify, practise Ahimsa,

Satyam, Brahmacharya, study Gita.

Have Satsang, control senses, do Japa, Kirtan,
Meditate in Brahmamuhurt, know thyself.
Love all, embrace all, be kind to all,
Work is worship, serve the Lord in all.
Purify, concentrate, reflect, meditate,
Know the Self through enquiry of "Who am I?"
Purify, concentrate, reflect, meditate,
Serve, love, give and be dispassionate.
Know Brahman, Maya, Samsar and "I,"
Behold the goal of life, Hey Saumya nearby.

(Gopala Gopala....)

Santosh: That is all right, Swamiji, but how
can I practise them in my daily life? Kindly give
me clear instructions.

(Swamiji sings)

Radhe Govinda Bhajo Radhe Govinda
Radhe Govinda Bhajo Sita Govinda
Get up at 4 a.m. Brahmamuhurt,
Get up at 4 a.m. Japo Ram Ram,
Get up at 4 a.m. do Brahma Vichar,
Get up at 4 a.m. enquire 'Who am I?'
Get up at 4 a.m. practise Yogabhyas,
Observe Mouna daily for two hours,
Fast on Ekadasi, take milk and fruit,
Study daily one chapter of Gita,
Do regular charity, one-tenth of income,
Rely on your own self, give up servants,
Do Kirtan at night, have Satsang,
Speak the truth at all costs, preserve Veerya,
Satyam Vada, Dharmam chara, observe

Brahmacharya.

Ahimsa Paramo Dharma, love one and all,
Never hurt others' feelings, be kind to all,
Control anger by Kshama, develop Viswa Prem,
Keep daily spiritual diary, you will evolve
quickly.

Hare Krishna Hare Rama.....

(The clock strikes one)

(Enters a group of lady students)

Swamiji: Oh, is it 1 O'clock now? We must
go now, I think.

Inmate: Swamiji, a group of lady students

from Dehra Dun has come to see Swamiji (*people
heard taking*).

Swamiji: Call them. Give them books. Dis-
tribute these sweets to them. Avoji. Are you
coming from Dehra Dun? Sit down. I will teach
you a nice song. (Sings)

God is Truth Jaya Jaya Ram
God is Bliss Sita Ram
God is Peace Jaya Jaya Ram
God is Love Sita Ram
Attain Him Jaya Jaya Ram
Through faith, devotion Sita Ram
You are the backbone Jaya Jaya Ram
Of Hindu religion Sita Ram
Do not give up Jaya Jaya Ram
Womanly grace Sita Ram
Give up fashion Jaya Jaya Ram
Wear simple dress Sita Ram
Fashion is a curse Jaya Jaya Ram
It excites passion Sita Ram
They mar the beauty Jaya Jaya Ram
It makes you artificial Sita Ram
The real beauty Jaya Jaya Ram
Is found in Atma Sita Ram
Develop virtues Jaya Jaya Ram
Make this your ornament Sita Ram
Chastity is Jaya Jaya Ram
Diamond necklace Sita Ram
Modesty is Jaya Jaya Ram
The best of bangles Sita Ram
Faith, devotion Jaya Jaya Ram
Are the ear-rings Sita Ram
Selfless service Jaya Jaya Ram
Is the silk sari Sita Ram
Sita Ram Sita Ram Radhe Shyam Radhe
Shyam.

Hare Rama Hare Rama.....

Hare Krishna Hare Krishna.....

Serve. Love. Give. Purify. Meditate. Realize.
Be good. Do good. Be kind. Be compassionate.
Enquire 'Who am I?' Know the Self, and be

[Curtain] free.

The salt-doll went to measure the depth of the sea but lost its individuality as soon as
it touched it. An ant went to a mountain of sugar and while coming back with a grain of
it thought to itself of carrying away the whole mountain next time it went there. The same
kind of impossibility confronts us in our attempts at any appraisal of God. —Sri Ramakrishna

Aitareya Upanishad

(Sri D.S. Krishnaiyer)

The *Aitareya Upanishad* is named after its author, Mahidasa Aitareya. It belongs to *Rig Veda*. The *modus operandi* of creation and Vedantic cosmology has been explained in a very graphic way. It says that the whole universe is but an emanation from the supreme Atman. It even more clearly says that the supreme Brahman or Atman is Himself appearing in the form of visible and invisible worlds. It further points out the eternal truth that the individual soul is identical with the Supreme Being Himself. The Brahman expands itself and creates macrocosm and microcosm; the unity of the individual self with the Universal Self is stressed; and it concludes by saying that knowledge is the ultimate truth.

In part one, consisting of three chapters, we notice the grandeur of the creation of the worlds, covering the whole range of animate and inanimate beings, right upto the creation of man at the top of all creation.

In the beginning was the Atman alone. He thought: "Shall I create the world?" He created the fourteen Lokas (planes of existence), from the topmost Satyaloka, the world of Brahma, to the bottommost Patalaloka, or the netherworld. The earth is in the middle. The whole universe is called the fourteen-storied mansion (Chaturdasa Bhuvanam). Then the Brahman thought He must create rulers to protect the worlds, and He created the gods. The Virat Purusha (Cosmic Being) was created and he became the Purusha covering the entire universe. The Brahman created the various entities, the mouth, the nostrils, the eyes, the ears, the skin, the heart, the mind, the moon, the navel, the Apana, death, the generative organ, the seeds, the water. The deities entered into these as controlling and energizing agents. Hunger and thirst were created. Creatures were created. Illustratively, the creation of the cow and the horse is indicated. Finally came man as a full-fledged manifestation of creation on earth. The individual souls can enjoy the fruits of their Karmas in the different planes of existence.

There is an esoteric interpretation to the creation of the world. According to this view, there is no actual creation from the Brahman. Creation is only an evolution of name and form (Nama-Rupa). It has no absolute reality. It is only a phenomenon, an appearance, an expression. How could the Reality mutate itself into gross forms. Matter is shadow (Chhaya), a glory (Mahima), a Sakti (which is called Maya), of the Brahman. All the fourteen worlds are only planes of consciousness. The plane of Hiranyagarbha is the innermost circle nearest to Iswara. The Brahman is polarized, as it were, as subject and object. Iswara is the subject and the universe is the object. The bifurcation of subject and object is a phenomenon of consciousness. It has no absolute value. The Brahman, which is the Absolute Reality, is the background. When the Brahman created the creatures, He created food for them. He created Pancha Pranas (five vital airs), namely, Prana, Apana, Samana, Vyana and Udana. These work the system of life.

Then He conceived of how He could enter into the body. He opened the 'temple' of the head and entered through it. He has three dwelling places in man, the eyes, the throat, and the heart. He dwells in the eyes in the awakened state, in the throat in the dreaming state, and in the heart in the deep sleep state. In addition to these, there is the centre of consciousness in the cerebral region of the head. It is known as Sahasrara in *Yoga Shashtra*. There the highest superconscious state of Samadhi is experienced, in which the unconditioned beatitude of the Brahman is realized.

The Seer says: "This Purusha is the most pervasive Brahman. I have seen Him." That is Self-realization.

The *Aitareya Upanishad* cites the case of Vama Deva as an example of Krama-mukti.

The Upanishad concludes by saying that Brahma, Indra, Hiranyagarbha, the gods, the five elements, all creatures including men, vegetables, the immovable objects, everything, is the Brahman

All these are based on Knowledge. Knowledge is their basis. Hence Knowledge is Brahman—*Pranjanam Brahma*. This is one of the four great

Mahavakyas of the Upanishads. This Mantra puts in a very beautiful way the Vedantic metaphysics of the whole existence.

Essence of 'Brahma Sutras': A Synoptic View—3

Sankara's Advaita Philosophy

(Sri K.S. Ramaswami Sastri)

According to Sri Sankaracharya, the 'Brahma sutras' are 555 in number. They are divided into four Adhyayas (chapters, each Adhyaya being subdivided into four Padas (parts or subdivisions)). The first Adhyaya is the Samanvaya Adhyaya (chapter on synthesis), and proves that all the Sruti (Vedic) passages refer to and expound the supreme glory of Brahman. The second Adhyaya is called the Avirodha Adhyaya (chapter on non-contradiction). It aims at examining and enunciating the real Sruti doctrine after disentangling it from all obscurations and perversions and after overthrowing by clear exposition and logical ratiocination such enunciations by other thinkers as depart from the heart of the Sruti as expounded by Badarayana.

The third Adhyaya is called the Sadhana Adhyaya and describes the Sadhanas or means of realization and attainment of Brahman. The fourth Adhyaya (Phala Adhyaya) describes the nature of the Phala or fruit, i.e., the infinite, eternal, supreme bliss of realization of Brahman. Each Pada consists of many Adhikaranas or groups of Sutras turning to particular Vedic passages and topics for discussion. Sri Ramanuja says that Adhyaya I and II relate to Tattvas (truths), Adhyaya III to Hita (Sadhana) and Adhyaya IV to Purushartha (Phala or goal).

Sri Sankara's famous introduction is called the Adhyaya Bhashya. He says that the subject (Asmat) and object (Yushmat) are separate and disparate like light and darkness; that the love of pleasure caused by enjoying external objects is the source of all suffering; that such love (Avidya) leads to Kama (desire) which leads to Karma or activity for enjoying pleasure. This superimposition of object over subject is Avidya or Adhyasa. It is *atasminstadbuddhi* (regarding "not-Self"

as Self). We can get rid of it by Jnana (spiritual knowledge) which leads to divine consciousness.

QUARTETTE OF QUALIFICATIONS

Adhyaya I (Samanvaya Adhyaya), Pada I, Adhikarana 1 (Jijnasadhikaranam), Sutra 1: Athato Brahmajijnasa (Then, therefore, is a desire to know Brahman). Sutras 1 to 4 are the key-Sutras. The word 'Atha' (then) is the word with which all the spiritual sciences commence. Sri Sankara, by another bold stroke of philosophic genius, opens the supreme spiritual science (Brahma Vidya) to a wide circle of seekers. He says that the prerequisite is not a complete study of the Vedas and the Dharma-Sastras but is a quartette of qualifications, viz., Viveka (discrimination between the real and the unreal); Vairagya (dispassion in regard to pleasures in earth or heaven); Shat-Sampatti or the six qualities, viz., Sama (mental tranquillity), Dama (control of the senses), Uparati (non-action), Titiksha (ability to bear suffering), Sraddha (faith) and Samadhana (poise and composure); and Mumukshutva (desire for liberation).

These four qualifications may exist in householders or ascetics, and indicate that full Vedic study and Dharma-Vichara (religious contemplation) had been completed in this birth or in previous births. This interpretation by Sri Sankara was not new in the sense of being a personal philosophic doctrine but followed a pre-existing liberal line of tradition as against narrower and more restrictive interpretations. The Buddha had already widened the scope of the spiritual life but had not postulated Brahman or affirmed Ananda (bliss) as the positive content of Nirvana. Sri Sankara adapted the golden mean between

restrictive ritualistic obscurantism and revolutionary over-liberal rationalism.

DESIRE FOR SELF-KNOWLEDGE

The word 'Atah' (therefore) implies that as pleasures in heaven like those on the earth are transient and evanescent, as they are limited in duration and intensity, we must seek Godhead (Brahman) which is infinite, eternal, supreme bliss (Satchidananda).

तद्यथेह कर्मचितो लोकः क्षीयते एवमेवामत्र पुण्यचितो लोकः क्षीयते ।
(Chhandogya Upanishad)

क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

(Gita, IX-21)

'Brahma Jijnasa' is a desire to know, realize and attain Brahman. The object of the desire for knowledge is Brahman itself, and not the mere Sadhanas leading to Brahman, because the former knowledge includes and transcends the latter knowledge. Sri Sankara says:

ब्रह्मावगतिर्हि पुरुषार्थः । अवगतिपर्यन्तं ज्ञानं ।
अस्ति तावद्ब्रह्म नित्यशुद्धबुद्धमुक्तस्वभावं सर्वज्ञं
सर्वशक्तिसमन्वितं । आत्मा ब्रह्म ।

This 'Brahma-Vidya Sastra' is necessary to study for knowing the real nature of God, soul and universe, and realize that God has manifested Himself as the universe, is immanent and transcends it, that God's infinity (Purnatva) is not affected at all by the universe, and that, in reality, the soul is Godhead itself, and there is, in essence, a total identity of God (Brahman) and soul (Jivatma).

Brahman is universally known (Prasiddha), as everyone feels his own reality and cannot conceive his non-existence. The Sruti equates Atman and Brahman (Atma cha Brahman, ayamatma Brahman). Yet there are many views about the Atman, some equating it with the body, some with the senses, some with the mind (Manas) and the intellect (Buddhi), and some with a personal God other than the soul. Hence Vichara (philosophic enquiry) is vital and indispensable.

CONCEPT OF BRAHMAN

Adhikarana II (Janmadyadhikaranam) consists

of the second Sutra, Janmadyasya yatah. It says that Brahman is the cause of the creation, preservation and destruction of the universe. The Sruti passage is:

यतो वा इमानि भूतानि जायन्ते तेन जातानि ज्वन्ति
यत् प्रयन्त्यभिसंविशन्ति (Taittiriya Upanishad)

Adhikarana III (Sastrayonitwadhikaranam) consists of the third Sutra, Sastrayonitvat. Brahman is the source of the scripture, and is revealed by the scripture (Sastra).

अस्य महतो भूतस्य निःश्वसितं यद्वेदः

Adhikarana IV (Samanvayadhikaranam), consists of the fourth Sutra, Tattu samanvayati. God can be known only by the scripture, because all the scriptural passages can be harmonized only by such a doctrine. Sri Sankara says:

इदं तु पारमार्थिकं कूटस्थनित्यं व्योमवत् सर्वव्यापि
संक्रियारहितं नित्यतृप्तं निरवयवं स्वयंभूतस्वभावम् ।
अविद्याकल्पितभेदनिवृत्तिपरत्वात् शास्त्रस्य ।
ज्ञानं तु प्रमाणजन्यं केवलं वस्तुतन्त्रमेव तत्
न चोदनातन्त्रं नापि पुरुषतन्त्रम् ।

Adhikarana V (Yekshatyadhikaranam), consisting of Sutras 5 to 11, discusses the Ved passage:

सदेव सौम्येदमग्र आसीत् एकमेवाद्वितीयं तदैक्षत ब्रह्म
प्रजायेयेति ॥ (Chhandogya Upanishad)

CAUSATION OF THE UNIVERSE

Thus the causation of the universe is due to inert and non-sentient matter (Prakriti or Pradhana), but to the all-conscious God.

Adhikarana VI (Anandamayadhikaranam), consisting of Sutras 12 to 19, discusses the Ved passage:

आनन्दं ब्रह्मणो विद्वान् न विभेति कुतश्चेनेति
Thus Pradhana cannot be Brahman, as the nature of Brahman is bliss. Sri Sankara says:

द्विरूपं हि ब्रह्मावगम्यते नामरूपविकारभेदोपाधिविशिष्टं
तद्विपरीतं च सर्वोपाधिविवर्जितं

Adhikarana VIII (Antaradhikaranam), consisting of Sutras 20 and 21, discusses the Sruti passage:

प्रथम एषोऽन्तरादित्ये हिरण्यमयः पुरुषो
 रयते हिरण्यकेशः आप्रणखात् सर्वत एव सुवर्णः । तस्य
 यथा कप्यासं पुण्डरीकं एवमक्षिणी तस्योऽदिति नाम स एष
 सर्वेभ्यः पाप्मभ्यः उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो य
 एवं वेद

This passage shows that God is beyond and above
 all sins and has a golden form and lotus eyes.

IDENTITY OF GOD

*Adhikarana VIII (Akasadhikaranam), Sutra
 2, discusses the Sruti text (Chhandogya Upani-
 shad):*

सर्वाणि ह वा इमानि भूतानि आकाशादेव समुत्पद्यन्ते
 It shows that the word 'Akasa' means God.

Adhikarana IX (Pranadhikarana), Sutra 25,

discusses the Vedic text, *Pranabandhanamhisau-
 myamanah*, and shows that the word 'Prana' means
 God.

*Adhikarana X (Jyotiradhikaranam), Sutra
 24 to 27, discusses the Vedic passage (Chhandogya
 Upanishad):*

अथ यदतः परो दिवो ज्योतिर्दीप्यते

It shows that the word 'Jyoti' means God.

*Adhikarana XI (Pratardanadhikaranam)
 Sutras 28 to 31, discusses the Vedic passage
 (Kaushitaki Upanishad):*

स होवाच प्राणोऽस्मि प्रज्ञात्मा तं मामापुरमृतमित्युपास्व ।
 It shows that the word 'Prana' means God.

(To be continued)

Ashram News and Notes

ALL-INDIA YOGA-VEDANTA CONFERENCE

The 40th All-India Yoga-Vedanta Conference, concurrently known as the 40th biennial Divine Life Sadhana Weekend, was held here from 14th to 17th April. Among the participants were devotees from different parts of the country, and a few from abroad, who joined the residents of Sivapadanagar in the practice of Yoga and deliberation on the various aspects thereof.

The daily programme consisted of early morning meditation and Asana classes, followed by three sessions of discourses,—in the forenoon, afternoon and at night—which also included music performances, Sankirtan and Bhajan.

The additional feature of the last day's (17th) programme was the celebration of Sri Ramanavami, when a special worship, with *laksharchana* and *havana*, was performed at the Ashram's Visvanath Mandir—wherein also is installed the *vigraha* of Sri Rama—and discourses appropriate to the occasion given and *Ramayana Katha* done.

The 23rd annual general body meeting of the Divine Life Society was held on the 17th afternoon, when Sri Swami Chidananda, General Secretary, gave a detailed review of the activities of the Society, with elaboration of its special features such as holding of All-India and Pradesh

Divine Life Conferences, during the past year, after having outlined the fundamental tenets of divine life. Among those who addressed the meeting were, Sri Ramachandra Rao, of the Dehra Dun Branch of the Divine Life Society; Sri Swami Krishnananda, Secretary, DLS headquarters; and Sri M.R. Naidoo, of the Durban (South Africa) Branch.

Earlier, on the 16th afternoon, a Mantra-writing competition was held, for which prizes were awarded to those who did well.

Sri Swami Sivanandaji Maharaj presided over the night Satsanga, as usual and wound up the day's function with songs of instruction and concluding Kirtan.

The following were the main subjects discussed upon at the Yoga-Vedanta Conference: Yoga of synthesis; spiritual values and their relation to the modern world; practical aspects of Sadhana; Karma Yoga; constituents of duty; man and society; Bhakti Yoga; man the emotional being; emotional culture and spiritualization of human nature; Raja Yoga; personality of man and its integral development; practical lessons in ethics, self-discipline, concentration and meditation; the path of Jnana Yoga; Vedanta philosophy, and its relation to the solution of human problems; idealism and realism; spirit of Hinduism, and Sri

Rama's influence on Hindu society and national culture (the last day of the Conference being the Ramanavami).

The following were the main lecturers: Swamis Chidananda, Krishnananda, Jyotirmayananda and Iswarananda, and Prof. P. Vanchinathan, of Madura.

Among those who attended the Yoga-Vedanta Conference were: Sri Pir Mohammad, of Bombay; Mr. Joseph and Mrs. Coanda, of Wisconsin, USA; Rani Chandravati Singh, of Gaya, besides other visiting spiritual aspirants now residing at the Ashram.

The following were among those who gave music performances at the Conference: Swamis Vidyananda, Sangitananda, Sadasivananda, Omtatsatananda, Amarananda, Santananda and Brahmananda; Sri Ramrich Pal, of Gwalior; Sri Brijesh Mathur, of Delhi; and Kumari Murali, of Calcutta.

Earlier, on 10th April, Sri Ramanathan, Information Officer, Planning Commission, New Delhi, gave a lecture on the objective of national planning and public co-operation.

'PARLIAMENT OF RELIGIONS' ANNIVERSARY

The sixth anniversary of the World Parliament of Religions was observed here on 4th April, when different speakers dwelt on the themes of religious unity, practical aspects of religion and their influence on society and individual life, the role of religion in the modern scientific era and the problems of its effectiveness, and the need for religious awakening in the world today. The speakers also recalled the unique occasion of the convening of the World Parliament of Religions under the leadership of Sri Swami Sivanandaji Maharaj, here at Sivanandanagar, in April, 1953.

The following were among those who spoke on the occasion: Swamis Atmananda (one of the seniormost disciples of Sri Swamiji Maharaj), Chidananda, Jyotirmayananda and Iswarananda, Sri Franz von Poncet, of Pretoria, South Africa, and Sri Eric Bass, of San Francisco, USA.

FAREWELL TO JAMES ANSAH

Speaking at a farewell function arranged on the eve of the departure of Sri James K. Ansaah to his native Ghana after a sojourn of nearly

six months at the Ashram, Sri Swami Sivanandaji Maharaj said: "As a visiting aspirant, Sri Ansaah has lived here an exemplary life. He is a sincere seeker of God, and his fervent aspiration for self-perfection is an inspiration to others. By his geniality, courtesy, humility and quiet nature, he has won the hearts of all. Having engaged himself in constant Sadhana, he has spent his time here most fruitfully." Sri Swami Chidananda, who also spoke at the function, said that though the Ashram would be poorer by the absence of a sincere Sadhak, renascent Ghana would be richer by Sri Ansaah's presence.

MUSIC RECITALS

Sri Rajamanickam Pillai, well-known violinist of Kumbakonam, gave an exquisite recital, after the Karnatik style, at Sri Swamiji Maharaj's Kutir, on 4th April.

Sri Sivasubramania Pillai, Principal of Music College, Annamalai University, and Srimati Duraikannu Rajendra, gave vocal recitals of Karnatik ragas, at the evening Satsanga, on 12th April.

VISITORS

Sister Daya, President of the Self-realization Fellowship, USA, accompanied by Brother Kriyananda and other members of her *entourage*, visited the Ashram on the third week of April.

The following are among those of the new guests now staying at the Ashram: Rani Nityakumari, of Nepal; Sri Joseph and Srimati Victoria Coanda, of Wisconsin, USA; Sri Elizabeth Rankin, of New York, and Rani Chandravati Singh, of Gaya.

Among those who visited the Ashram during the month of April were: Sri Justice H. N. Bhagavati, Judge of the Supreme Court of India; Sri L. K. Jha, ICS, Additional Secretary, Ministry of Commerce and Industry, Government of India; Mrs. D. K. Daphtari, New Delhi; Mr. Schaap, First Secretary, Embassy of Netherlands, New Delhi; Sri Georges Reyer, Editor of *Paris-Match*; and Sri T. L. Venkatarama Iyer, formerly judge of the Supreme Court of India. A party of devotees from South Africa also visited the Ashram, among them Sri and Srimati M. R. Naldoo, of Durban.

OBITUARY

Sri Kwee Liong Tian, of Surabala, Indonesia, one of the pioneers of the Divine Life Society's activities in that country, a sincere spiritual seeker, and an exemplary disciple of Sri Swami Sivanandaji Maharaj, passed away at Surabala on 31st March. By his demise the Branches of the D.L. Society in Indonesia has lost one of their foremost leaders, and the country a great-hearted,

noble soul who has done so much to spread the spiritual message and promote peace, goodwill and understanding among all. Sri Kwee Liong Tian has translated into Indonesian-Malay Sri Swami Sivananda's *Yoga Asanas*, *Kundalini Yoga*, *Gita For The Blind*, and *Radiant Health Through Yoga*, besides a variety of the Master's writings which were published in leaflet form and in Indonesian periodicals. May his soul rest in peace!

SIVANANDA DRISHTI-DANA YAJNAS

Subsequent to the Drishti-Dana Yajna (eye relief camp) held last January at Gondal by Dr. B.G. Adhwaryoo, MBBS, DOMS, President of the Brihat Gujarat Divya Jivan Sangh, Virnagar, Saurashtra, five other Drishti-Dana Yajnas were conducted by him at Gadhaka, Rajkot (4th to 11th February), Mandolinagar, Rajasthan (14th to 18th February), Dhrangadhra (20th to 27th February, Morvi (15th to 22nd March), and Rohera, Rajasthan (29th March to 5th April). The five Drishti-Dana Yajnas were conducted under the auspices of the Rotary Club of Rajkot, Shanti Suriji Seva Samiti, the Dhrangadhra Branch of the Divine Life Society, Maharaja Lukhdhirsinhji Endowment Trust, and Rohera Netra Yajna Committee, respectively. At all the eye camps, the surgeon-in-charge was Dr. B.G. Adhwaryoo.

The following are the numbers of patients examined, operations performed, and their classification:

GADHAKA: Patients examined 704; admitted for operation 135; operations performed 205. Classification: cataract 96, glaucoma 17, corneal opacity 4, oclusio pupillae 2, entropion 60, pterygium 20, enucleation 2, removal of sac 3, and cyst 1 (total 205).

MANDOLINGAR: Patients examined 517;

admitted for operation 87; operations performed 133. Classification: cataract 61, glaucoma 16, corneal opacity 7, oclusio pupillae 1, entropion 43, pterygium 2, enucleation 2, and removal of sac 1 (total 133).

DHRANGADHRA: Patients examined 600, approximately; admitted for operation 116; operations performed 150. Classification: cataract 85, glaucoma 22, corneal opacity 9, entropion 18, pterygium 9, enucleation 3, sac 2, and warts 2 (total 150).

MORVI: Patients examined 512; admitted for operation 92; operations performed 121. Classification: cataract 78, glaucoma 22, entropion 12, other operations 9 (total 121).

ROHERA: Patients examined 933; admitted for operation 113; operations performed 159. Classification: cataract 74, glaucoma 38, entropion 30, other operations 17 (total 159).

YOGASANA TRAINING CAMP AT LIMBDI

Sri Swami Bhumanandaji, resident-representative of Sivanandanagar at Brihat Gujarat Divya Jivan Sangh, held a Yogasan Training Camp at Limbdi, Saurashtra, in the first week of March, where 65 students, mostly of Svetambar Jain Boarding House and Rajput Boarding House, received instructions in Yoga exercises.

NEW SIVANANDA PUBLICATIONS

SIVANANDA: DAY-TO-DAY, by Yogi Ananda (Irvin G. Troja, of Trinidad). A collection of anecdotes from June 1958 to February 1959. (Rs. 3)

ESSENCE OF RAMAYANA (revised and enlarged second edition), by Sri Swami Sivananda, is a long-awaited outstanding work on the great epic of India. (Rs. 3) [Please turn over].

ISA-KENA-KATHA UPANISHADS, by Dr. D.K. Viswanathan, with text, Sankara Bhashya and commentary, is an interesting and useful presentation of the three principal Vedanta texts. (Rs. 3)

GITANO NITI MARG (Gujarati), by Sri Swami Sivananda. Translator: Sri Hari Prasad. Publisher: Brihat Gujarat Divya Jivan Sangh, Virnagar, Saurashtra. (Re. 1)

SRI SIVANANDAVATARAM (Malayalam), by Sri Swami Ramananda. Publisher: Sri U. R. Menon, Nadiad, Bombay. (Re. 1)

The above-mentioned publications are available at Sivanandanagar.

TITLE-AWARDS

The titles of "Yoga Asana Kushala" and "Seva Ratna" were awarded to those mentioned respectively by Sri Swami Sivananda, on behalf of the Yoga-Vedanta Forest Academy, during the current year:

YOGA ASANA KUSHALA

Sri J. A. Shah, G. A. Shah, B. K. Shah, R. M. Shah, L. V. Hirpara, D. A. Bhatt, R. M. Dave, P. G. Pandya, P. K. Dave, V. S. Patel, B. R. Shah, R. R. Shah, T. I. Patel, B. I. Patel, S. C. Patel, J. M. Shah, G. V. Patel, M. V. Dave, H. H. Ravai, K. N. Patel, J. H. Patel, R. P. Kothari, R. B. Shah, R. G. Desai, S. M. Vaidya, B. C. Barot, J. B. Patel, V. M. Patel, M. N. Shah, H. V. Mehta, R. J. Patel, J. S. Shah, S. M. Balsara, D. M. Patel, V. M. Pandya, V. K. Divecha, H. K. Upadhyaya, M. V. Bakhda, S. C. Shah, T. L. Khatri, H. M. Panchal, V. G. Joshi, D. V. Desai, C. G. Khatri, M. B. Jani, N. V. Bhandari, S. S. Mehta, and V. S. Shah,—all of Vallabh Vidyanagar University; and G. A. Pratap, Dehra Dun.

Sri Arvind Dhanjibhai, Navin Fulchand, Uttam Manilal, Natvar Mansukh, B. Jagjivan, Himmatlal, Dineshchandra, Vimal, Chantrakant, Nowtarn, Rasiklal, Hasmukh, Ramanik, Dhiraflal, Navinchandra, Mahendra, Balchandra, Navinchandra Amritlal, Hasmukh Panachand, Shantlal Manilal, Himmatlal, Ramesh Mulji, Lilachand, Dhiraflal Narsidas, Pravin Shantlal, Janak Babulal, Hiralal Narsidas, Jyotendra Babulal, Hasmukh Mansukhlal, Hasmukh Karsandas, Harshadrai, Gautamlal, and Ramesh Mansukhlal,—all of Limbdi.

Sri Jitubha Bhavubha, Gajendrasinh, Gambhirsinh, Harisinh, Sukhdevsinh, Mahendrasinh, Raghuvirsinh, Raghuvirsinh Ranjitsinh, Jaswantsinh, Dilubha Govubha, Digvijaysinh, Prithviraj, Hanubha Pathubha, Narendrasinh, Divyarajsinh, Jasubha Chandubha, Aniruddhasinh, Ajitsinh, Lakhdhir-

sinh, Pravinsinh, Bachubha Kalyansinh, Mahavirsinh, Pradyumbasinh, and Kesharsinh,—all of Limbdi.

Sri J. S. Patel, B. D. Desai, N. D. Desai, M. N. Patel, J. A. Kagrana, R. J. Makvana, L. K. Veghela, Mohanbhai Panchal, Rasiklal Sukla, M. R. Solanki, B. R. Solanki, K. M. Parmar, H. C. Upadhyaya, B. K. Patel, R. G. Desai, A. K. Parmar, D. S. Shah, Atmaram Patel, A. R. Patel, P. N. Choudhri, R. S. Patel, M. J. Patel, A. K. Ninama, M. T. Ninama, J. A. Patel, R. S. Patel, Y. D. Patel, C. D. Patel, R. D. Purohit, S. P. Patel, B. S. Patel, K. B. Patel, U. S. Patel, M. G. Naik, P. H. Soni, K. V. Patel, J. M. Parmar, V. B. Makwana, S. J. Sathvara, K. M. Parmar, A. K. Makwana, D. B. Barot, D. M. Patel, B. V. Prajapati, R. K. Ayar, A. B. Parmar, M. D. Parmar, E. A. Patel, R. B. Patel, V. V. Patel, and C. G. Patel,—all of Ahmedabad.

SEVA RATNA

Kumari Manorama B. Lingayat, Sushila R. Donge, Aruna C. Joshi, Asha R. Dave, Sharada J. Patel, H. D. Chouhan, Meenakshi M. Bhatt, Amritkumari N. Mishra, Kusum B. Chavda, Parvatiben N. Pandya, and Sharadaben D. Shah,—all of Rajkot.

Kumari Bhanuben D. Joshi, Bharatiben H. Pandit, Kamalaben D. Dhulia, Srekhaben P. Kandar, Manjuben G. Sanghani, Ramaben V. Jolapara, Shantaben K. Vora, Vijayaben R. Makwana, Vajiben M. Maniyar, Bhagirathiben B. Upadhyaya, Maniben R. Mehta, Champaben R. Rajjada, Maniben M. Patel, Lakshmiben V. Parmar, and Kasturiben V. Pandya,—all of Gondal.

MESSAGGIO DI SWAMI SIVANANDA

(Italian Translation of 72nd Birthday Message)

In ogni cuore c'è una scintilla della Divinità. In ogni mente brilla un raggio di speranza per un miglioramento. In ogni cuore c'è una fervida aspirazione di far ritorno alla sorgente originale, alla suprema pace, alla perfezione, alla coscienza cosmica, alla beatitudine eterna. Questo è lo scopo di ogni vita.

L'uomo è il creatore del suo destino. Il vostro futuro e nelle vostre mani. Ciò che la vostra mente pensa, credo, ciò è quello che attira, che crea.

Svegliatevi, ascoltate le mie parole, poiché è ora giunto il tempo per voi tutti per camminare avanti.

Ci sono due sentieri davanti a voi, il Preyomarga ed il Sreyomarga.

Coloro che vogliono essere legati a questa terra ed essere soggetti alla nascita ed alla morte, ai piaceri ed ai dispiaceri, alle gioie ed alle pene, scelgono il sentiero di Preyas, che è piacevole. Ma tutte le cose sono transitorie, e nessuno può aspettarsi un risultato permanente e perfetto da una sorgente imperfetta provvisoria. Perciò le cose del mondo non potranno mai darvi una pace reale e durevole, e nemmeno la felicità.

Voi che siete stati attratti dalla vita spirituale, dovete seguire il sentiero di Sreyas, il sentiero buono, che vi innalzerà poco alla volta da tutte le miserie e dalla morte, e vi porterà felicità e gioia, così che sarete sorgenti di felicità e forza per chi passa vicino a voi.

Questo sentiero vi fa passare attraverso tutte le esperienze della vita, ma la vostra anima resta alta sopra la terra ed al di là dei limiti del mondo. Imparate ad aiutare, anche se solo con un sorriso od un pensiero, chi passa a fianco di voi, finché dentro di voi si svegli la forza che vi farà accet-

tare tutti gli incarichi che i Maestri hanno pronti per voi.

Analizzate ciò che vi piace e ciò che non vi piace, i motivi del vostro egoismo e della vostra vanità, cercate di rispondere ai perché del vostro essere e della vostra personalità. I Maestri attendono le vostre domande, ma esse debbono essere da voi rivolte al vostro IO.

Siate veritieri verso voi stessi. Abbandonate la violenza e l'odio, ma siate forti verso la cattiveria, l'ignoranza ed i pregiudizi. Siate buoni e fate il bene.

Analizzate voi stessi, la vostra mente, le emozioni, i desideri latenti e le vostre brame. Ogni cosa ha una ragione a voi dovete accettare la vostra vita con sincerità e non fuggire dai problemi del vostro essere. Nessuno li può risolvere per voi, e l'ignorarli non li elimina.

Ogni momento della vostra vita può essere utile ed adatto per portarvi avanti. Ogni voce, ogni parola, ogni canto, ogni volto, ogni attimo di gioia o di bellezza, di giusto dolore o di pena per gli altri, vi porta avanti, verso la realizzazione della vostra essenziale natura divina. Purificate la vostra bassa natura e coltivate tutto ciò che è buono e desiderabile sul sentiero spirituale. Distaccate la vostra mente dall'odio, dall'ira, dalla gelosia e dalla concupiscenza, ma attaccatevi all'amore, alla pace, alla purezza, alla mancanza di desideri.

Essere buoni e fare del bene questo è il più nobile Sadhana. La luce è dentro di voi. Ora è giunto il momento che gli Dei stanno per scendere sulla terra e che gli uomini di buona volontà possono camminare sulle strade alte.

Dio benedica voi tutti.

NOTICE

When contacting the Circulation Manager of "The Divine Life" or "Wisdom-Light," we request the readers to refer the dispatch number mentioned on the wrapper of their respective copies of both these magazines.

DAILY ROUTINE FOR ASPIRANTS AT SIVANANDANAGAR

4.00 a.m. to 4.30 a.m.	..	Get up from bed. Morning wash and a few physical jerks to drive off drowsiness.
4.30 a.m. to 6.00 a.m.	..	<i>Meditation and Japa.</i> Before beginning to meditate, pray and recite a few hymns on the Lord. It will make the mind fit for meditation. A few rounds of Pranayama.
6.00 a.m. to 7.00 a.m.	..	Hatha Yoga class.
7.00 a.m. to 8.00 a.m.	..	Rest, a silent period, and breakfast.
8.00 a.m. to 10.00 a.m.	..	<i>Study</i> of spiritual books (<i>Bhagavad Gita</i> , Holy Bible, and other books of interest). Before beginning study, write your <i>Ishta-Mantra</i> for half an hour. Any personal work.
10.00 a.m. to 11.00 a.m.	..	Satsang at the Diamond Jubilee Hall (office). Bring a book with you, so that you can engage yourself in study, or you can do mental Japa also while in the office.
11.00 a.m. to 2.30 p.m.	..	Food and rest. Personal work, interview, if any.
2.30 p.m. to 3.30 p.m.	..	Swadhyaya or Japa or Kirtan or prayers.
3.30 p.m. to 5.00 p.m.	..	Vedanta classes.
5.00 p.m. to 6.00 p.m.	..	Walk and recreation.
6.00 p.m. to 7.00 p.m.	..	Half an hour meditation and half an hour Kirtan (singing the name or praises of the Lord).
7.00 p.m. to 8.00 p.m.	..	Supper and rest.
8.00 p.m. to 10.00 p.m.	..	Night Satsang.
10.00 p.m.	..	Go to bed, after making entries in the Spiritual Diary and praying to the Lord for a few minutes. DON'T FORGET TO MAINTAIN SPIRITUAL DIARY.

NOTE: Try to intelligently divide the 24 hours of your day under the broad classifications of:

- | | |
|-----------------------|-----------------------------------|
| (a) Spiritual Sadhana | (b) Selfless service as Guru-Seva |
| (c) Personal works* | (d) Sleep |

Generally speaking, the allocation may approximately be as:—

Six to seven hours for sleep, *four hours* Guru-Seva (service), *four hours* for personal work, and *nine hours* of spiritual Sadhana.

* Such as wash, bath, toilet, tea, lunch, supper, cleaning room, etc.

Between 8.30 a.m. and 12.00 noon any selfless service may also be done with much benefit to oneself and to the Ashram.

—Kalyani Nanik